

all tribes but in many, betrothed persons are separated until their marriage.<sup>1</sup> Kubary says that the jealousy of the Palau Islanders is less a sign of wounded feelings than of care for external propriety.<sup>2</sup> An oa ape (a gibbon) showed jealousy whenever a little Malay girl, his playmate, was taken away from him.<sup>3</sup> Wellhausen<sup>4</sup> says that "the suspicious jealousy, not of the love of their wives, but of their own property rights, is a prominent characteristic of the Arabs, of which they are proud." The blood kin guard their property right in the maiden as jealously as the man guards his property right in his wife. A Papuan kills an adulterer, not on account of his own honor, but to punish an infringement of his property rights. The former idea is foreign to him. He does, however, show jealousy of a handsome young man who captivates the women.<sup>5</sup> In 1898 a pair of wolves were kept as public pets in the Capitol at Rome. The male killed a cub, his own offspring, out of jealousy of the affection of the female for it. Then the female died of grief.<sup>6</sup> These cases show very different forms of jealousy. The jealousy of husband and wife is similar, but not the same as any one of them, and it differs at different stages of civilization. It depends on the exclusiveness and intenseness of devotion which spouses are held to owe each other. Beasts do not manifest an emotion of jealousy so uniform or universal as Darwin assumes in his argument, nor any sentiment like that of a half-civilized man. The latter can always coerce the woman to himself, but jealousy arises when the woman is left free to dispose of her own devotion or attention, and she is supposed to direct it to her husband, out of affection and preference. It is the breach of this affection and preference which constitutes the gravamen.

372. Virginitv. We have many examples of peoples amongst whom girls are entirely free until married, on the rational ground that they are under obligations to nobody. They are under no taboo, marriage being the first application of the sex taboo. Farnell<sup>7</sup> says that the first sense of *parthenos* was not "virgin," but unmarried. The Oriental goddess of impure love was *parthenos*. Artemis was perhaps, at first, a goddess of

people who  
had not yet settled marriage mores, but had the  
mother family,  
amongst whom women were powerful. In the  
development of  
the father family fathers restricted daughters in  
order to make

<sup>1</sup> *Bijdragen tot T. L. en V.-kunde*, XXXV, 215.

<sup>a</sup> *Soc, Einrichtungen der Pelauer* ^ 59.

<sup>3</sup> *Umsckau*, VI, 52, after Haeckel, *Aus Inmlinde*\*

<sup>4</sup> *Ehe bei den Arabern* ^ 447.

<sup>5</sup> Krieger, *A'eu Guinea* ^ 300, 321.

<sup>6</sup> *London Graphic*, 1902, 534.

\* *Cults of the Greek States*, 448.